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WHY WORK FOR THE SLAVE?

BELOVED SISTERS:

You have engaged in labor for the perishing. Let no difficulties turn you back. Surely, woes and wrongs unutterable will move the heart of woman. Woes unutterable! Do you doubt it? Hear a slaveholder. B. Swain, of N. Carolina, in a public address in that State in 1830, speaking of the slaves there, said:

"Think of the nakedness of some, the hungry yearnings of others, the flowing tears and heaving sighs of parting relations, the wailings of lamentation and wo, the bloody cut of the keen lash, and the frightful scream that rends the very skies. * * * THE WORST IS NOT GENERALLY KNOWN. Were all the miseries, the horrors of slavery, to burst at once into view, a peal of seven-fold thunder could scarce strike greater alarm."

What must be the anguish of those who *feel* the iron enter their own souls, when a few *glances* at the process, could extort such language from a slaveholder?

When you are met with the objection that the free states have nothing to do with slavery, point to the fresh grave of Lovejoy, whose murderers walk the streets at noon-day, defying the law, and laughing it to scorn, and that in a *free* state. Say, that northern men and *women* go every year to the South, and become slaveholders, and that not a few who remain among us, hold slaves, and grow rich on their unrequited toil.*

When told that woman should not meddle with slavery, point to the widow of Lovejoy, left alone to rear her fatherless child, and say, that in a country where slavery strews with desolation a woman's hearth-stone it becomes woman to seek for the cause, and if possible to apply a remedy.

You have the authority of slaveholders for concerning yourselves even with politics. At a political meeting in Mississippi, last fall, the following toast was drank:

"The Ladies—In the dark hour of our revolutionary struggle, they nobly stood by us, they will again do so in a struggle for correct principles."—*See Manchester* (*Mi.*) *Whig, Oct.* 21, 1837.

While your brothers, husbands and sons may at any time be called, with deadly weapons, to crush, if possible, the liberty-seek-

* Many merchants in New-York and elsewhere, possess southern plantations, and pretend to own many human beings.

ing slaves, and thus fight against Jehovah,* will not you, in the spirit of love, strive for their peaceful release?

While woman, at our *national* slave-market, is robbed of her children, can northern women look on in silence? And when 50 northern Representatives, with ears closed to that mother's wail, vote that your petitions for her shall NOT BE READ, will you not redouble your efforts to save *your* children from slavery?

When you are keenly afflicted by meeting coldness, apathy and indifference, then offer to lend the Narrative of Charles Ball, the Ohio Report, or some other publication, where the slave speaks for himself. Tell the story of Mary Brown, of Ohio, who was stolen from her *free parents* in Washington City. The committee who prepared the Ohio Report, of which A. Wattles was chairman, say they are assured by those who knew Mary at the South, that her statements may be implicitly relied on. Her manner, in telling her story, was artless and simple, bespeaking conscious truth.

"She lived with her parents until the death of her mother; she was then seized and sold. One day, when near the Potomac bridge, Mr. Humphreys the sheriff, overtook her, and told her she must go with him. She inquired of him what for? He made no reply, but told her to come along. He took her immediately to a slave auction. Mary told Mr. Humphreys that she was free, but he contradicted her, and the sale went on. The auctioneer soon found a purchaser, and struck her off for three hundred and fifty dollars, to a Mississippi trader, and she was taken directly to the jail. After a few hours, she was handcuffed, chained to a man slave, and started in a drove of about forty for New-Orleans. The handcuffs made her wrists swell so that they were obliged to take them off at night, and put fetters on her ankles. In the morning the handcuffs were again put on. Thus they traveled for two weeks, wading rivers, and whipped up all day, being beaten at night, if they did not get their distance. Mary says that she frequently waded rivers in her chains, with water up to her waist. It was in October, and the weather cold and frosty.

"After traveling thus twelve or fifteen days, her arms and ankles became so swollen that she felt she could go no farther. Blisters would form on her feet as large as dollars, which at night she would have to open, while all day the shackles would cut into her lacerated wrists. They had no beds, and usually slept in barns, or out on the naked ground—was in such misery when she lay down that she could only lie and cry all night. Still they drove them on for another week. Her spirits became so depressed, and she grieved so much about leaving her friends, that she could not eat, and every time the trader caught her crying, he would beat her, accompanying it with dreadful curses.

"Mary at length became so weak, that she could travel no farther. Her frame was exhausted and sunk beneath her sufferings. She was seized with a burning fever, and the trader, fearing he should lose her, carried her the remainder of the way in a wagon.

"When they arrived at Natchez they were all offered for sale, and as Mary was still sick, she begged that she might be sold to a kind master. She sometimes made this request in presence of purchasers—but was always insulted for it, and after they were gone the trader punished her for such presumption in revealing her sickness, and thus preventing her sale. On one occasion he tied her up by her hands so that

* "The Almighty has no attribute which can take sides with us in such a contest."—*Jefferson.*

she could only touch the end of her toes to the floor. This was soon after breakfast; he kept her thus suspended, whipping her at intervals through the day—at evening he took her down. She was so much bruised that she could not lie down for more than a week afterwards."

The rest of her history while a slave is full of horror. Her case differs little from thousands, except that she escaped to reveal her woes, while they suffer and die unheard.

Mention the case of Burditt Washington, as further proof that all protection is withheld from our colored sisters, within sight of our national Capitol, while Congress shout to the slave-trader, "Here's free plunder?"

One of the nine children sold away from him, was a daughter about eighteen. A slavetrader came to the house, seized and carried her aboard the steamboat. The aged father followed. "I then went into the hold," said he, "and found my child among the other slaves. She threw her arms about my neck and said, 'Father, I'm gone, can't you do something for me?' I could'nt stay there any longer. I broke away from her." Here the old man's tears stopped his voice. After sometime, he said: "I have not seen or heard of her since. Oh, it hurts me every time I think of it."

I had this from his own lips. He was a member of a Baptist church in Alexandria. Rev. Spencer H. Cone, and Rev. Samuel Cornelius, his pastor, testified to the excellence of his character.

If such a crime had been committed upon *George* Washington, would it have been more wicked? Would not every voice execrate a Congress which would not hear *him*, or his friends, asking for relief? God is no respecter of persons. Are we like him?

To seal up every caviling mouth, quote testimony fresh from the oppressor's lips. See A. S. Record, for Jan. 1837; Evils and Cure of Slavery, by Mrs. Child; A. S. Almanac for 1838, &c.

We may enter into the feelings of a slave by reading the story of Maria Martin, an American woman, enslaved in Algiers. In 1800, she embarked for Cadiz, and when almost there, was seized, carried to Algiers, and placed, alone, in a little dirty hut. Here she exclaims, "Gracious God! what were my feelings at this moment! In a fit of despair I seized the knife, and should have killed myself, had I not taken time for a moment's reflection."

After several years, the mate of the vessel she sailed in succeeded in getting, with her, on board a ship starting for London. The coast of Algiers was fading from her sight, when the wind changed. The ship was driven back. She says: "I could distinctly hear the yells of the barbarians on shore, and soon heard the motion of oars alongside. I fainted, and recovered, but to find myself once more in the power of my unfeeling enemies. They bound the mate and myself hand and foot, and carried us on shore."

The mate was doomed to a cruel death. She was chained in a dismal cell, where she says: "The little sleep I could have, may be supposed. My body and mind sunk under suffering, and I fell ill of a burning fever. Sickness itself is sufficient to humble the mightiest mind: what then is sickness with this addition of torment? The fever, the headaches, my neck swelled and inflamed

with the irons enraged me almost to madness. The remembrance of my sufferings at that dreadful moment still agitates, still inflames my blood."

She was confined there two years. Think of her sufferings and then ponder well the testimony of Gen. Eaton. In a letter to his wife, dated April 6, 1799, he speaks thus of the slaves in the Barbary States:

"Many of them have died of grief, and the others linger out a life less tolerable than death. Alas! remorse seizes my whole soul, when I reflect, that this is indeed but a copy of the barbarity which my eyes have seen in my own native country. * * * Indeed, truth and justice demand from me the confession that the Christian slaves among the barbarians of Africa are treated with MORE HUMANITY than the African slaves among the professing Christians of civilized America."

What is American slavery, when he thus speaks of the *recollection* of it while in *sight* of his friends and countrymen in chains!

The following is from the Rutherford Gazette, a paper printed in the western part of North Carolina, and copied into the Southern Citizen, of Sept. 23, 1837:

"SUICIDE. The negro woman, [Lucy] confined in our jail as a runaway, put an end to her existence on the 28th ult. by hanging herself. Her master came to this place the day on which it occurred, and going to the jail, was recognized by the woman as her master. He had left the jail but a short time, when it was discovered that the woman had destroyed herself. We have never known an instance where so much firmness was exhibited by any person, as was by this negro. The place from which she suspended herself was not high enough to prevent her feet from touching the floor, and it was only by drawing her legs up and remaining in that position, that she succeeded in her determined purpose."

Lucy was, in effect, murdered by slavery. She cannot now describe to us the horrors from which she tried to escape, nor speak of the apprehension and despair which impelled her, *thus*, to seek the "king of terrors" as a shelter from American slavery.

The following facts, it will be seen, are from recent Southern papers. See what merchandize they offer for sale, with no allusion to complexion. A stranger might think the flesh-merchant was dealing in his own brothers and sisters.

FOR SALE, A WOMAN, about 24 years of age, with her child, 6 years old. ALSO.

Wanted to purchase, a BOY from 17 to 20 years old. Apply, &c.

Augusta (Geo.) Constitutionalist, Oct. 12, 1837.

BY THOMAS N. GADSDEN.

TO-MORROW, the 24th inst. will be sold

A prime Young Fellow, named ISAAC, 18 *years old*, belonging to the Estate of John Carsten, deceased. Conditions cash.

Under the head of "Auction Sales," in the Charleston (S. C.) Courier, Nov. 23, 1837.

What havoc was wrought in Virginia to procure the merchandize offered in the following notice:

The Subscribers, residing in Hamburgh, South Carolina, have just received a new supply of likely Virginia SLAVES, House servants, Cooks, Washers and Ironers, Mechanics and Field Hands.

JOSEPH WOODS & CO.

[Chronicle and Sentinel, Augusta, (Geo.) Oct. 12, 1837.

In the Norfolk Beacon, (Va.) Nov. 18, 1837, is a notice, headed :

"COOK AND WASHERWOMAN AT AUCTION."

She is said to be "35 to 40 years of age, sold for no fault," and it is added, "the purchaser will be required not to send her away, her OWNER not wishing to separate her from her husband."

NASH & CO., Auct'rs.

What if the required agreement is broken? "On the side of the oppressor there is *power*," and he who can hold a *woman* as *property* can hold *his word* as property. Within a week she might be taken from her husband, and driven frantic to the slave market. Or, perchance, she might escape from her tormentors, on the way, and be advertised in the style of the following :

[From the New Orleans Bee, Oct. 28, 1837.]

$10 REWARD.

RANAWAY on the 9th of October, CAROLINE, aged about 38 years, had a COLLAR on with one prong turned down, she had a sore on her left shin. T. CUGGY,

Gallatin st. between Hospital and Barracks.

And we may hear of her husband thus :

$100 REWARD.—Ranaway from, &c. a negro man named WILEY, about 37 or 38 years of age—one of his forefingers has been injured. It is possible that he will make his way to Tennessee, where *he says he has a wife.* J. C. CABINESS.

[Alabama State Intelligencer, Tuscaloosa, Oct. 16, 1837.

Or thus :

WAS committed to Jail,
A NEGRO MAN
who says that his name is
HARRY.

Said BOY is about 30 years old, light complexion and bald head ; has a scar on his left knee ; also, one on his forehead, and one on his right hand ; he is VERY MUCH MARKED WITH THE WHIP.

The owner, &c. B. W. HATCH, Jailor.

[Port Gibson (Mi.) Correspondent, Sept. 16, 1837.

Here we see a woman driven by slavery to take her three children and run away from her tormentor and *their father.*

$30 Reward.

RANAWAY from the Subscriber my Negro Woman, Betsey Merrick, with her three children, Edward, Margaret Ann, and Caroline. Said Betsey is of *dark complexion*, her children are *Mulattoes.*—Her youngest is an infant.

The above reward will be given on her delivery to me, or being lodged in any jail where I can get her and her children ; and an extra sum of $30 for the conviction of any white person or persons harboring them. W. A. LANGDON.

[Wilmington (N. C.) Advertiser, Nov. 10, 1837.

Would you know the anguish of this fugitive? Think of a female slave in Algiers, fleeing with three children to the Atlantic coast,—lurking in thickets by day, and groping westward by night,

snatching her scanty food from the woods and fields, and avoiding human beings with more care than she does the serpents and tigers. The American slave starts with the certainty that, if taken, his misery will be greatly increased.

The following is from a paper with this motto : "Equal and exact justice to all men of whatever state, religion or persuasion." What must be the public feeling where a woman felt no shame in putting it forth with her name at the bottom ?

$10 REWARD.

RANAWAY from my residence near Mobile, two negro men, Isaac and Tim ; Isaac is from 25 to 30 years old, dark complexion, scar on the right side of the head, and also one on the right side of the body occasioned by BUCK SHOT. Tim is 22 years old, dark complexion, scar on the right cheek, as also another on the back of the neck. Captains and owners of Steamboats, Vessels, and water Crafts of every description, are cautioned against taking them on board under the penalty of the law, and all other persons against harboring or in any manner favoring the escape of said negroes under like penalty.

Mobile, Sept. 1. SARAH WALSH.

[Montgomery (Ala.) Advertiser, Sept. 29, 1837.

What must be the feeling towards slaves where those who assist these wounded men to escape are punished with pains and penalties !

The following are from the same paper :

COMMITTED

TO the Jail of Pike county, a man about twenty-three or four years old, who calls his name John ; the said negro has a clog of iron on his right foot which will weigh 4 or 5 pounds. The owner is requested, &c. B. W. HODGES, Jailor.

$20 Reward.

RANAWAY from the subscriber, a negro man named Moses, he is of common size, about 28 years old. He formerly belonged to Judge Benson of Montgomery, and it is said has a wife in that county.

JOHN GAYLE.

A *judge* selling a man away from his wife !

The Huntsville (Ala.) Democrat has this motto : "Unawed by the influence of the rich or the great, THE PEOPLE must be heard and their rights vindicated." What sweet music to the foreigner seeking refuge from the despotisms of Europe ! Beneath that motto he might read :

THE undersigned will, on the first Monday in December next, expose to public sale a likely and valuable blacksmith [a mulatto.]

October 18, 1837. WM. MATKINS, Trustee.

[Democrat, Oct. 31, 1837.

In the same paper, G. W. Fennel advertises that Jacob had just escaped the *third* time in 12 months. What longings for liberty !

Here, in a Mobile paper, a man who will give but $10 for a woman, offers $200 for the privilege of revenging himself on any one who shows her a kindness.

TEN DOLLARS REWARD.

RANAWAY from the subscriber, a negro girl named POLLY. The above reward will be paid for her apprehension and delivery to the subscriber—or $200 if found harbored by any white man, so that the fact can be proved. J. B. WALKER, Water st.

A few days ago, while you were happy in your quiet families, the following sale took place in Mississippi:

GUARDIAN'S SALE.

WILL be offered at Public Auction, on the premises, one mile from Port Gibson, on Monday, 15th January next, 43 likely SLAVES, mostly between the ages of 16 and 25, all acclimated—Among them is a good Wagoner and two house Servants; the balance well trained to the planting business, and are first rate Cotton pickers. * * * Will be put up in families, or individually, to suit purchasers.

R. H. BAYLY, Guardian of the
Sept. 26, 1837. person and estate of Joseph McVoy.
[Grand Gulf (Mi.) Advertiser, Oct. 21, 1837.

While southern "guardians" thus proclaim the hardness of their hearts, let us feel ourselves the guardians of the slave.

The following, from the same paper, shows how laborers are regarded as *things*, and robbed of their wages:

Eight or ten Bricklayers

ARE wanted immediately at Grand Gulf, FOR WHICH $2 50 per day will be given. H. T. PALMER. Oct. 7.

Can cruelty be rare, where men put their names to such proclamations of their own barbarity, as the following?

$50 REWARD.—Ranaway from the subscriber, a negro fellow named DICK, about 21 or 22 years of age, dark mulatto, has MANY SCARS on his back from being WHIPPED. The boy was purchased by me from Thomas L. Arnold, and absconded about the time the purchase was made. JAMES NOE.
[Sentinel and Expositor, Vicksburg, (Mi.) Oct. 10, 1837.

Several advertisements describe females with scars in their faces. One mentions a woman who had escaped with 10 children, but I have not room for more of these horrid details. Each of the slaves advertised in all the southern states may have a history which, if known, would move the hardest heart.

Here is a wholesale dealer in misery. I have put other words for "negroes," and printed them in *ITALIC CAPITALS*.—Though the change makes it *sound worse*, it is *the same thing* in different words.

MAN AND WOMAN BROKER.—The subscriber offers his services in purchasing and selling *HUMAN BEINGS*. The facilities of which he is in possession—warrant a belief that he will give general satisfaction in selecting such as are ordered from Maryland, Virginia, North Carolina, South Carolina and Georgia, to this city, New Orleans and Natchez, having a general acquaintance and regular correspondence with gentlemen in the markets where *MEN, WOMEN and CHILDREN* are bought as well as where they are sold. Persons desirous of selling, will please call. A. F. EDWARDS.
[Mobile Morning Chronicle, Oct. 12, 1837.

The dates show that he had carried on this business nearly a year. Speaking of the internal slave-trade, a Virginian legislator asks, if it is not worse than the foreign slave-trade, and says:

"Here, individuals whom the master has known from infancy, whom he has seen sporting in the innocent gambols of childhood, who have

been accustomed to look to him for protection, he *tears* from the *mother's arms*, and SELLS into a strange country, among strange people, subject to CRUEL TASK-MASTERS. In my opinion, sir, it is MUCH WORSE."—*Speech of Thomas J. Randolph, of Albemarle, in the Virginia House of Delegates*, 1832.

If there was but *one* victim to this trade, it should arouse the nation. The number who suffer can never be known. The Virginia Times, printed at Warrenton, Va., speaks thus of the trade in 1836:

"We have heard intelligent men estimate the number of slaves exported from Virginia, within the last twelve months, at **120,000.** Not more than one third have been sold, the others having been carried by their owners who have removed."

In 72 papers, printed in 1837, I find *advertised*, 270 persons trying to escape from slavery, besides a lot of an unknown number. 48 of these were females, and 18 were children and youth less than 14 years old. 44 of the men, and 7 of the women were described as *scarred*. 22 had been brought from distant markets, and in 13 cases it is said that FAMILIES were SEPARATED. Four men and two women had IRONS on, or were much marked with irons. The ages of the fugitives vary from 6 months to 60 years. Six men and one woman who said they were *free*, were imprisoned, and to be *sold* if they could not *prove* their freedom.* Two men were marked with SHOT, and one was BRANDED. One man gave permission to KILL his slave. Think of such a case. God speaks, amid the thunders of Sinai: "THOU SHALT NOT KILL." The slaveholder answers, amid bloody whips and rattling chains: "You may kill THAT MAN, because he *tries to be free*." Eight slaves (6 men and 2 women,) were in the *habit of running away*, or had escaped more than once.

In the same papers, 1525 persons, of whom 179 are said to be females, and 100 children, are mentioned for sale, besides 41 lots of human beings, number not stated: 559 persons and 40 lots are to be sold because their masters or mistresses have died. When told how slaves weep around the death-beds of their masters, mention the fact that a *single paper*, [Columbus (Geo.) Enquirer, Nov. 16, 1837,] contains notices for 21 such sales. One man, one woman, and one little girl 6 years old, offered in three sales of this kind, are said to be *sickly*, yet they must be sold beneath the hammer to any who would buy. In one such sale a claim to an eighth part of five slaves is offered.

These 72 papers were *very far* from being the worst I might have selected. Many of them were from small towns in Maryland, Va., and N. C. Yet think over the amount of wo to which they are an index. More than 500 papers, (including dailies,) are printed in the southern states each week, or 26,000 in a year. These 72 were therefore less than a three hundredth part of the southern papers published in 1837. How large a part of the actual *advertised* facts of the year they contain cannot be safely estimated. If

*In most of the slave states, any colored persons, not having free papers at hand, may be imprisoned, and if, *while in prison*, they do not *prove* their freedom, they are *sold* to pay the expenses of the unjust imprisonment.

we multiply these facts by 20, it will evidently be but *a small part* of the reality, yet it gives the following result:

5400 fugitives, of whom	20 LICENCES TO KILL.
960 are females, and	30500 persons advertised *for sale*, &
360 children.	820 LOTS of human beings, do.
80 WOMEN *with* YOUNG CHILDREN.	3580 mentioned as females.
880 men SCARRED.	2000 children.
140 WOMEN SCARRED.	900 women with young children.
260 separations of families. See	8400 persons sold in estates of deceased slaveholders.
80 men in IRONS. [p. 5.	800 LOTS of persons, do.
40 WOMEN IN IRONS.	880 persons sold by the sheriff, &
40 men marked with SHOT.	13400 by auctioneers.
20 men BRANDED.	

If such are a small part of the incidents *advertised* by slaveholders in a year, the inquiry comes home to our hearts, What can we do *this year*, and *every year*, for those who are thus bought and sold, torn from the places of their birth, driven from market to market, parted from dearest relatives, mangled with whips, imprisoned, branded, shot, and given up to murderers?

Do you ask, if these facts are unusually horrible? Then read this.

TEN DOLLARS REWARD will be given for my negro woman named Liby or Lucy, as she sometimes calls herself. The said Liby is about 30 years old, and VERY MUCH SCARRED ABOUT THE NECK AND EARS occasioned by WHIPPING, had on an old plaid cloak, with a handkerchief tied round her ears, as she COMMONLY wears it TO HIDE THE SCARS. ROBERT NICOLL,

Dec. 29, 1835. Dauphin st. between Emanuel and Conception.

[Mobile (Ala.) Commercial Advertiser.

Is this an extreme case? James G. Birney, a native of Kentucky, once a slaveholder, now, by the power of anti-slavery truth, an advocate of immediate emancipation, on reading the above, said it was not strange to him. He resided nearly sixteen years in the same state in which Robert Nicoll could put his name and residence to such an advertisement, and then walk the streets of Mobile, glorying in the protection of law and the sanction of public opinion. He says the women who are field hands are nearly all scarred with the whip,—that, in the *planting* states, about one third of the field hands are *females*,—that, when sold, their necks and arms are generally examined to see if they have been much whipped.

I asked him how such an advertisement would affect the standing of Mr. Nicoll in Mobile. "Not at all," said he, "or he would'nt have published it. It would affect him no more than a man's advertising a barrel of apples for sale in New-York."

[From a Tennessee paper.]

WAS committed to Jail, a negro boy who calls his name John. Said negro is about 22 years old, had on, when brought to Jail, a LARGE NECK IRON, with a HUGE PAIR OF HORNS, and a LARGE BAR OR BAND OF IRON on his left leg.

The OWNER of this PROPERTY, is requested to comply with the law and take him out of Jail. H. GRIDLEY, Shff. July 11, 1834.

When we are met by the objection that these are single cases, and probably rare, we reply: They are advertised in face of a community, and pass without rebuke. If such things were uncommon,

they would excite remark. If they were abhorred by the people, they would enkindle public indignation. Do you ask if there is no indignation aroused? Read the following as one reply:

$25 Reward.

RANAWAY from the plantation of A. H. SEVIER, in Chicot county, (Arkansas,) BOB a slave, has a SCAR ACROSS HIS BREAST, ANOTHER ON THE RIGHT SIDE OF HIS HEAD,—his BACK is much SCARRED with the WHIP. E. H. WALDEN, Agent.

Lake Port, Sept. 26, 1836. [Vicksburg Register, Oct. 6, 1836.

A. H. SEVIER, of whose care this "working man" has so many marks, has been *recently* chosen to one of the highest offices in the gift of his fellow-citizens. In the United States Senate he helps make laws for the government of northern laborers.

The following barbarous announcement appeared in a southern paper about three years ago. Would it not make heathens blush?

FOR SALE, a valuable negro woman, with OR WITHOUT A CHILD SIX MONTHS OLD.

But do the slaves feel such separations as keenly as we should? Let facts answer. I can quote but few out of the great multitude.

A gentleman, who had resided much in slave states, traveled in North Carolina some years ago, when he saw a woman following a drove in which were her two children who had been taken from her. She seemed so deeply agitated, that he thought she was crazy. She cried out, "They've gone! they've gone!! Master would sell them. I told him I couldn't live without my children. I tried to make him sell me too, but he beat me and drove me off. I got away and followed after them, and the driver whipped me back: and I never shall see my children again." The poor creature shrieked and tossed her arms around her with maniac wildness, and beat her bosom and cast dust into the air. "At the last glimpse I had of her," said the eye witness, "she was nearly a quarter of a mile from us, still throwing handfuls of sand around her with the same phrenzied air." The witness of this scene is now in N. York, and he says he never shall forget the horrid spectacle.

The Maryville (Tenn.) Intelligencer, of March 12, 1834, says: "Slaves have feeling, *intense* feeling, and many of those who are sold to slave-traders would prefer death to their present lot."

Mothers, who feel for their children more than for themselves, have often killed them to save them from the horrors of slavery.

The St. Louis (Mo.) Republican mentions the case of a woman sold from her husband near that city, in 1834, and says: "Her husband seemed absolutely stunned by this most unexpected blow. He followed his poor wife to town, to take a last look and bid a last adieu. He said, 'I will get my master to sell me to the driver and go with my poor wife. My days will not be long on earth, and this, I hope, will shorten them.'"

These heart-rending separations occur daily.

Prof Andrews, of Boston, an opposer of the abolitionists, says he asked a slave-trader, whom he met near Washington City, if he *often* bought the wife without the husband? "Yes, VERY OFTEN, and FREQUENTLY, too, they *sell me the mother while they keep*

the children. I have OFTEN known them take away the INFANT from the MOTHER'S BREAST, and keep it, while they sold her." —*Andrew's on Slavery and the Slave Trade, p.* 147.

In the year 1835, the Synod of Kentucky published an Address to the Presbyterians of that State who hold slaves. They would, of course, be very careful to state no more than the truth. After saying, that the members of a slave family may be forcibly separated, they say the masters OFTEN practice what the law allows.— "Brothers and sisters, parents and children, husbands and wives, are torn asunder and permitted to see each other no more. These acts are DAILY occurring in the midst of us. The *shrieks* and the *agony, often* witnessed on such occasions, proclaim, with a trumpet tongue, the iniquity of our system. There is not a neighborhood where these heart-rending scenes are not displayed. There is not a village or road that does not behold the sad procession of manacled outcasts, whose mournful countenances tell that they are exiled, by *force*, from ALL THAT THEIR HEARTS HOLD DEAR."

How little of the truth we can ever know till the *slave* is permitted to speak, may be judged from the following language of Judge Ruffin, of N. C.:

"The slave, to remain a slave, must feel that there is NO APPEAL FROM HIS MASTER. No man can anticipate the provocations which the slave would give, nor the consequent wrath of the master, prompting him to BLOODY VENGEANCE on the turbulent traitor, a vengeance *generally* practiced with impunity by reason of its PRIVACY."—*See Wheeler's Law of Slavery, p.* 247.

While these facts stir you up to labor for the slave, remember that your sympathies should be *not less* aroused for the masters. They are "*nursed*, EDUCATED *and daily exercised in tyranny*,"* and grow up the victims of violent passions which rob them of peace.

The history of Mrs. James M. Nelson, sister of Governor Trimble of Ohio, is an impressive illustration of the withering effects of slavery on the heart. She was born in Virginia, but her parents moved to Ohio while she was an infant. When she was fifteen years old, as Ohio was then new, she was sent to her uncle's in Virginia to go to school. She then first saw slavery. The slaves in her uncle's family were treated better than most others in the neighborhood. Yet unused as she was to such sights, the constant nameless indignities and insults she saw them suffer, affected her so, that before she had been there two hours, she sought where to weep and went into her chamberand wept there. For some weeks, she retired often to weep alone. She wrote to her mother begging the privilege of going home, and telling her it would break her heart to stay where human beings were thus treated. As the mails went slow, it was long before she received the answer, which gave her leave to return directly. As she had then become familiar with slavery, it had almost ceased to affect her, and she concluded to stay. She soon became ashamed of her tender feelings, and could even *do*, without reflection, the very things, the *sight* of which had so affected her. I have these facts as she stated them to a friend some years ago.

The Kentucky Synod in the address above quoted, speak of the indolence, tyranny, and disregard of the rights of others, which are devel-

* Jefferson.

oped, cultivated and nurtured, in the slaveholders, and say they can almost adopt the opinion that "slavery is worse for the master than for the slave."

In January, 1832, Mr. Samuel M'D. Moore, in the Virginia House of Delegates, spoke zealously of the pernicious effects of slavery on the slaveholders. He says, "The dissolute habits of a large number of our fellow-citizens are too notorious to be denied, and the cause of it is too obvious to be disputed. Many, too proud to till the earth, are wasting their estates, and raising their families in habits of idleness and extravagance. Many young men attempt to force themselves into professions already crowded to excess, and many of these resort to intemperance to drown reflection, when want of success has driven them to despair. In that part of the state below tide-water, the whole face of the country wears an appearance of almost utter desolation."

The dread of insurrection fills many of the slaveholders with constant apprehension and alarm. But often, when men cry, Peace and safety, then sudden destruction cometh. T. R. Gray, of Va., in his preface to Nat Turner's confession, says: "Every thing upon the surface of society wore a calm and peaceful aspect,—not one note of preparation was heard to warn the devoted inhabitants of wo and death." Then, he says, the leader of the insurrection "was revolving schemes of indiscriminate massacre to the whites,—schemes fearfully executed, as his band proceeded on their desolating march. Men, women and children, from hoary age to helpless infancy, were involved in the same cruel fate. Many a mother, as she presses her infant darling to her bosom, will shudder at the recollection of Nat Turner." This insurrection took place August 22, 1831, at Southampton county, Virginia. During the following year, the whites in the slave states suffered scarcely less than their lacerated victims. Excitement and alarm prevailed. A Baptist minister, a native of Virginia where he then lived, said that whole counties were often panic-stricken by some one calling hogs in the woods, or by some other equally harmless noise. Alarm being given, mothers snatched their children and ran from their houses, gathering together in public places, surrounded by their husbands and sons. The panic spread from house to house, and lasted for days, and when the truth was known, it could not quiet the fears of women and children. They went home with palpitating hearts.—Rumors of insurrection were frequent in nearly all the slave states.

Why does slavery continue to curse the slave and afflict the master, and disgrace and endanger the nation?

Because it is the people's will.

How is that will to be changed?

By appeals to the conscience and understanding.

We are, *first*, to do all in our power to diffuse a correct sentiment in the circles in which we move; and, *secondly*, to supply the American A. S. Society with the means of arousing the nation to a sense of our guilt and danger.

They are trying to do this, by publications and living agents.—They need money. They are striving to embody the abolitionism of the nation in Cent-a-week Societies. If this is thoroughly done, it will insure them twice as much, yearly, as they have ever yet received. They look to YOU for help. Shall they look in vain?

Rules for the Treasurers and Collectors.

1. The collectors shall be females exclusively.

2. They may collect of any body who will give their names as regular contributors, and receive donations from any others.

3. Where it is convenient, the collectors in one society should belong to the same sunday school, church, or congregation, that the meeting may be notified and attended with less trouble.

4. Only 52 cents a year are to be received on this system. If any one pays more, (as it is hoped many will,) let the excess be given separately to the treasurer, and acknowledged with the other donations.

5. The collectors will receive money weekly, unless paid in advance for two weeks or more.

6. The treasurer will call a meeting of collectors at the close of each month. At these meetings the collectors will pay over as many cents for each contributor, as there have been Saturdays in the month.

7. The treasurer will forward this money, with a monthly report, to the General Agent in New-York.

EXPLANATION OF THE COLLECTOR'S CARD.

The first two columns are for the names and residences of contributors. In the remaining 12 columns the collector will keep an account of the money paid by each contributor, thus:

Contributors	Residence	1	2	3	4	5	6	7	8	9	10	11	12
Mary Eaton,	9, State st.	⁚	⁚	∴	⁚	⁚	∴	⁚	⁚	∴	⁚	⁚	∴

The figures stand for the months. A dot credits the payment of one cent. When there are 5 Saturdays in a month, make 5 dots in the square for that month.

Names should be written with ink; credits should be in pencil, and effaced when the card is full. The card may thus be used till it is worn out.

SUGGESTIONS TO COLLECTORS.

1. Let your card remind you that you are to speak for the dumb, and work for the bound.

2. Try to enlist new collectors.

3. Send to the General Agent, the names of those who will assist in forming new societies in other neighborhoods.

4. Do not let your contributors get in arrears.

TO THE TREASURERS.

1. If any collector is absent from the monthly meeting,

see her as soon as possible and get the money she has collected.

2. Make a monthly report to the General Agent, stating definitely, the whole No. of collectors, and the whole No. of contributors, and the largest No. of contributors obtained by any one collector.

Similar Societies have done much for benevolent objects in Great Britain. At least $400,000 have been raised by them annually in England alone. It is almost a matter of course, in religious families, to enter the name of each child, as a contributor, from its birth. There each collector is required to procure *six* contributors. Many obtain from one to two hundred. The associations are usually connected with a church, and have their meetings in some room connected with it.

Extracts from the Constitution of the Am. A. S. Society.

Whereas slavery is contrary to the principles of natural justice, of our republican form of government, and of the Christian religion, and is destructive of the prosperity of the country, while it is endangering the peace, union and liberties of the States; and whereas we believe it the duty and interest of the masters, immediately to emancipate their slaves, and that no scheme of expatriation, either voluntary or by compulsion, can remove this great and increasing evil; and whereas we believe that it is practicable, by appeals to the consciences, hearts, and interests of the people, to awaken a public sentiment throughout the nation, that will be opposed to the continuance of slavery in any part of the republic, and by effecting the speedy abolition of slavery, prevent a general convulsion; and whereas we believe we owe it to the oppressed, to our fellow-citizens who hold slaves, to our whole country, to posterity, and to God, to do all that is lawfully in our power to bring about the extinction of slavery, we do hereby agree, with a prayerful reliance on the Divine aid, to form ourselves into a society, to be governed by the following

CONSTITUTION.

ART. I. This Society shall be called the AMERICAN ANTI-SLAVERY SOCIETY.

ART. II. The object of this Society is the entire abolition of slavery in the United States. While it admits that each state in which slavery exists, has, by the Constitution of the United States, the exclusive right to *legislate* in regard to its abolition in said state, it shall aim to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its *immediate abandonment*, without expatriation. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave-trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia,—and likewise to prevent the extension of it to any state that may be hereafter admitted to the union.

ART. III. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

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